

أصول في التفسير

THE FUNDAMENTALS OF TAFSEER



*Tafseer of Soorahs: al-Faatihah, al-Ikhlaas,
al-Falaq, and an-Naas*

By:

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BOOK ONE:

The Fundamentals of Tafseer

A Biography of Imaam 'Uthaymeen¹

His Lineage:

He is Aboo 'Abdullaah Muhammad ibn Saalih ibn Muhammad ibn 'Uthaymeen al-Wuhaybee at-Tameemee

His Birth:

His Eminence, the Shaykh ؒ was born in the city of 'Unayzah, one of the cities of Qaseem, on the 28th of Ramadhaan 1347H.

His Early Upbringing:

He read the noble *Qur'aan* to his grandfather on his mother's side of the family, 'Abdur Rahmaan ibn Sulaymaan Aali Daamigh. He memorized it and then began to seek knowledge. He learned penmanship, arithmetic, and some sciences of literature. The Shaykh was granted intelligence and the utmost zeal and enthusiasm in obtaining knowledge as well as sitting with the scholars. At the forefront of these scholars was the Shaykh, al-'Allaamah, the Mufasssir, the Faqeeh, 'Abdur-Rahmaan ibn Naasir as-Sa'dee. Shaykh 'Abdur-Rahmaan had two of his students appointed to teaching the youth, Shaykh 'Alee as-Saalihee and Shaykh Muhammad ibn 'Abdul 'Azeez al-Mutawwi'. Shaykh Muhammad (al-'Uthaymeen) ؒ, read with them: *Mukhtasar al-'Aqeedah al-Waasitiyyah* by Shaykh 'Abdur-Rahmaan as-Sa'dee, *Minhaaj as-Saalikeen fee Fiqh* by Shaykh 'Abdur-Rahmaan as-Sa'dee; as well as, *Aajuroomiyyah*, and *Alfiyyah* concerning grammar and morphology. He read with Shaykh 'Abdur-Rahmaan ibn 'Alee ibn 'Awdaan in inheritance and *Fiqh*. He read

¹ Taken from *Sharh Kitaab Hiliyyatu Taalibil 'Ilm* by Imaam 'Uthaymeen (p. 11 - 13)

with Shaykh 'Abdur-Rahmaan ibn Naasir as-Sa'dee who is considered his primary Shaykh since he constantly accompanied him. He read with him in *Tawheed*, *Tafseer*, *Hadeeth*, *Fiqh*, and Principles of *Fiqh*, Inheritance, *Hadeeth Terminology*, Grammar, and Morphology.

His Academic Life:

When the *Ma'had al-'Ilmee* was opened in *Riyaadh*, he enrolled there in the year 1372H. The Shaykh stated ؒ: "I entered the *Ma'had al-'Ilmee* in the second year. I enrolled there due to the advice of Shaykh 'Alee as-Saalihee and after I sought permission from Shaykh 'Abdur-Rahmaan as-Sa'dee ؒ. In that time, the *Ma'had al-'Ilmee* was divided into two sectors: advanced and general. I was in the advanced sector. During that time, whoever so desired could spring ahead, as they say, meaning he (a person) would study the proceeding year during the school vacation then test in the beginning of the succeeding year. If he passed, he would advance to the next year, and due to this I shortened time." (The end of his speech.)

After two years, he graduated and was appointed as a teacher of the *Ma'had al-'Ilmee* in 'Unayzah while continuing to study in the Faculty of *Sharee'ah* and at the hands of Shaykh 'Abdur-Rahmaan as-Sa'dee.

When Shaykh 'Abdur-Rahmaan as-Sa'dee passed away in the year 1376H ؒ, Shaykh Muhammad (al-'Uthaymeen) ؒ was promoted to Imaam of *al-Jaami' al-Kabeer* (Masjid) and head of education at *Maktabah 'Unayzah al-Wataniyyah* while continuing to teach in the *Ma'had al-'Ilmee*. He then transferred to teach in both the Faculty of *Sharee'ah* and *Usoolud-Deen* in a branch of the Islamic University of Muhammad ibn Sa'ood in *Qaseem*. He did not cease (to teach there) until his death ؒ, all the while being a member of the Committee of Major Scholars of the Kingdom of Saudi Arabia.

His Books & Works:

The Eminent Shaykh has many works exceeding eighty (in number), from them:

- 1 - *Izaalatus Sitaar 'an al-Jawaab al-Mukhtaar li Hidaayatul Muhtaar*
- 2 - *Usool fee at-Tafseer*
- 3 - *Usool fee 'Ilmil Usool*
- 4 - *ad-Diyaa al-Laami' minal Khutb al-Jawaami'*
- 5 - *al-Qawaa'id al-Muthlaa fee Sifaatillah wa Asmaa'ih al-Husnaa*
- 6 - *al-Qawlul Mufeed 'alaa Kitaab at-Tawheed*
- 7 - *Sharh al-'Aqeedah al-Waasitiyyah*
- 8 - *Sharh Kitaab at-Tawheed min Saheeh al-Bukhaaree*
- 9 - *Sharh Kashf ash-Shubuhaat*
- 10 - *Sharh Lum'atul 'Tiqaad al-Haadee ilaa Sabeel ar-Rishaad*

His Illness & Death:

The Shaykh passed, may clouds of mercy be upon him, on Wednesday coinciding with the 15th of Shawwaal in the year 1421H.

We ask Allaah, The Most High, The All Capable to immerse him in His mercy, to raise his rank and degree, and to gather him amongst the ranks of the righteous and martyrs. Aameen.



Introduction

All praise and thanks are to Allaah. We praise Him, seek His forgiveness, and we repent to Him. We seek refuge with Allaah from the evils of our own selves and from our evil deeds. Whoever Allaah guides, there is no one who can lead him astray. Whoever He leaves to go astray, there is no other guide for him. I testify that nothing deserves any worship except Allaah alone with no partner. I testify that Muhammad is His servant and messenger - may Allaah send prayers and peace upon him, his family, his companions, and upon all those who follow them in righteousness.

As to what follows:

Certainly, within every science it is important for a person to learn its fundamentals, so they may generously serve in understanding the science and extracting the principles of what the science has to offer based on those fundamentals. This way, a person's knowledge will be built upon a strong foundation and firmly established roots. It is said that whoever is prevented from learning the fundamentals, he is prevented from arriving (at what benefits the science has to offer.)

One of the most important sciences of knowledge, rather the most important and noble of all sciences is the knowledge of Tafseer, which is the explanation of the meanings of Allaah's speech. The people of knowledge have established fundamentals for it, just as they have with the science of Hadeeth or Fiqh.

I have already written a simple work regarding this knowledge for the students attending the Knowledge Institute at Imaam

PART 1

THE NOBLE QUR'AAN

1. What is the Qur'aan?

The Arabic word قُرْآن Qur'aan linguistically means: that which is read or recited. It can also mean that which collects or combines. Therefore, upon the first meaning, it is something that is recited and upon the second, it means that which collects together for its collecting and combining of information and rulings.²

The Qur'aan in Islaamic terminology is: The speech of Allaah ﷻ revealed to His messenger and the last of His prophets, Muhammad ﷺ. It begins with Sooratul-Faatihah and ends with Sooratu-Naas. Allaah said:

﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا﴾

"Indeed, We have revealed the Qur'aan to you."

[Sooratul-Insaan, 76:23]

And He said:

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

"Indeed, We have revealed it as an Arabic Qur'aan so that you might comprehend."

[Soorah Yoosuf, 12:2]

² It is also possible to mean that which is collected itself in that it has been collected together in the books as well as within the chests of people.

Allaah has preserved this great Qur'aan from any change, additions, deletions, or substitutions by taking it upon Himself to protect it. He says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

"Indeed, We have revealed the reminder and surely We will preserve it."

[Sooratul-Hijr, 15:9]

For this reason, many generations have passed and not one of His enemies has ever been able to make even the slightest change by adding, removing, or replacing anything within it except that Allaah exposed and disgraced him.

Allaah has described it with many characteristics indicating its greatness, its blessings, the effects it has on people, its comprehensiveness, and the fact that it presides over all other books that have been revealed before it.

Allaah, the Most High, says:

﴿وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾

"And We have given you seven of the repeatedly recited verses (Soorah al-Faatihah) and the great Qur'aan."

[Sooratul-Hijr, 15:87]

﴿وَالْقُرْآنَ الْمَجِيدَ﴾

"By the glorious Qur'aan."

“The month of *Ramadh*aan in which the *Qur'aan* was revealed, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).”

[Sooratul-Baqarah, 2:185]

When the first of the revelation descended upon the Prophet ﷺ, he was forty years old according to what is most commonly stated by the people of knowledge. This has been reported by *Ibn 'Abbaas* ؓ, 'Ataa, Sa'eed ibn al-Musayyib, and others. This is the age at which a person often reaches his full mature guidance, the completion of his intellect, and full perception.

The one who descended with the *Qur'aan* from Allaah ﷻ to the Prophet ﷺ was *Jibreel* ؑ, one of the honored angels close to Allaah. Allaah spoke about him in the *Qur'aan*:

﴿وَأَنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٥﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٦﴾ عَلَىٰ

قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٧﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٨﴾﴾

“And truly, it (the *Qur'aan*) is a revelation from the Lord of all creations. The trustworthy *RooH* (*Jibreel*) has brought it down upon your heart (Muhammad) that you may be one of the warners. (It is) in plain Arabic language.”

[Sooratush-Shu'araa, 26:192-195]

Jibreel ؑ has been described with many great praiseworthy characteristics such as honor, strength, closeness to Allaah, having a praised position and respect among the other angels, trustworthiness, beauty, and purity. The most honorable status he possesses is that Allaah has made him the Messenger among the

angels delivering His revelations to His messengers among mankind. Allaah, the Most High, says:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠٠﴾

مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢٠١﴾﴾

“Indeed, this is the word (this *Qur'aan* brought by) a most honorable messenger (*Jibreel*), possessing power and high rank with the Lord of the throne (Allaah), obeyed (by the angels) and trustworthy.”

[Sooratut-Takweer, 81:19-21]

He ﷻ also said:

﴿عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٢٠٢﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٢٠٣﴾ وَهُوَ بِالْأُفُقِ

الْأَعْلَىٰ ﴿٢٠٤﴾﴾

“He has been taught (this *Qur'aan*) by one mighty in power (*Jibreel*), *Dhoo Mirrah* (free from any defect in body and mind), then he (*Jibreel*) rose up in the highest part of the horizon.”

[Sooratun-Najm, 53:5-7]

Allaah ﷻ also says:

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا

وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٢٠٥﴾﴾

Say (Muhammad): “The pure *RooH* (*Jibreel*) has brought it (the *Qur'aan*) down from your Lord in truth that it may

It has been mentioned that the reason for this Soorah being revealed is that the polytheists or the Jews said to the Prophet ﷺ, "Describe your Lord to us." So Allaah revealed this Soorah in reply.⁷⁷

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

(Qul Huwa-llaahu Ahad)

"Say: He is Allaah, (the) One."

[Sooratul-Ikhlaas, 112:1]

The Tafseer of al-Ikhlaas, Verse 1:

﴿قُلْ﴾ (Qul) "Say" :

This is addressed to the Messenger ﷺ specifically and to the whole nation generally.

﴿هُوَ اللَّهُ أَحَدٌ﴾ (Huwa-llaahu Ahad) "He is Allaah, (the) One." :

The word *Huwa* "He" is a third-person pronoun and the subject of the sentence. The word "Allaah" is the predicate of the sentence and *Ahad* "One" is the second predicate according to Arabic grammar. The meaning here is that Allaah, Whom you are speaking and asking about, is "One" in His majesty and greatness; there is no one like Him and He has no partner. Rather, He is single and alone in His greatness.

﴿اللَّهُ الصَّمَدُ﴾

(Allaahus-Samad)

"Allaah, *as-Samad*."

[Sooratul-Ikhlaas, 112:2]

The Tafseer of al-Ikhlaas, Verse 2:

﴿اللَّهُ الصَّمَدُ﴾ (Allaahus-Samad) "Allaah, *as-Samad*." :

This is a separate sentence in which Allaah explains that He is "*as-Samad*." The most comprehensive meaning that has been given is that it means He is perfect and complete in all of His attributes and the One Whom all of His creatures are in need of and destitute before Him.

It has been reported that Ibn 'Abbaas said *as-Samad* means He Who is perfect and complete in His knowledge, His leniency, His honor and might, His capability, to the end of what he mentioned in the narration.⁷⁸

This implies that Allaah is completely self-sufficient and in no need of any of the creations because He is perfect. It has also been reported that the *Tafseer* of *as-Samad* is the One Whom all the creations are constantly and eternally reliant upon in all of their needs. They are destitute before Him. So understanding this, the general meaning is He Who is perfect in all of His attributes, Whom all of the creations are destitute and in need of.

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾

(Lam Yalid wa Lam Yoolad)

"He does not beget (offspring), nor was He born (of any parentage)."

[Sooratul-Ikhlaas, 112:3]

⁷⁷ Recorded by Imaam Ahmad in his *Musnad* (5/133) and at-Tirmidhee (no. 3364).

⁷⁸ Recorded by at-Tabaree in his *Tafseer* (30/346) and al-Bayhaquee in *al-Asmaa was-Sifaat* (pg. 58-59).